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THE
GOLDEN
MEANE.
Enlarged by the
first Authour.
As it was formerly
written to the late
EARLE of
Northumberland
Discoursing
The Excellencie of perfect
Vertue in
extreames.
FORTUNA
VIOLENTIA
London
Printed for Iohn
Benson & to be sold
at his shopp vnder S.
Dunstons Church
Wills Marshall
Sculpsit 1632

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The Nobleneſſe of perfect Vertue in extremes.

LONDON.
Printed by *J. H.* for *John Benſon*, and are to be ſold at his ſhop in S. *Dunſtans* Church-yard.
1638.

Fiat 3ª. Editio juxta hoc Exemplar.

SA. BAKER.

Ex ædibus Lond. *Maii* 3. 1638.

468 ; 01

To
THE RIGHT
HONOURABLE
the Earle of *Northumberland.*

SIR: (*as for any other Nobler Titles they are but ſeparable Accidents*) *if Vertue be not too partially overſwayed by Fortune, I have here caſt into a ſmall Volume a large ſumme of love. Such a love as is rather warranted by a dutifull obſervance than any*

ſhadow of Complement. I may one day open my ſelfe, when either opinion is without ears, or ſuggeſtion without eyes. Here you may view and reade Vertue perſonated in moderation: here you may know and prove Moderation to be the life of Vertue. Be a preſident to your ſelfe what you ſhould bee; as you are a preſident to others of what you are. It ſufficeth me that I maſk in the true ſimpleneſſe of a loyall honeſtie, and there ſhal no time ſteale from my remembrance, wherein I will faile to witneſſe the payment of a due debt of thankfulneſſe to one princi-

principally great in being
Nobly ſtiled in his
owne worthi-
neſſe.

Benè vixit, qui benè latuit:
Nam
Honeſtè ſapit qui non ſervivit
malo publico.

THE GOLDEN MEANE.

MEn, as they are all the Sons of their Mothers, are all the ſubjects of miſery; borne to live few dayes in many dangers: whoſe glory (if they were Monarchs of their owne deſires) may be well compared to their ſhadowes in the Sunne; For, as the

bodies ſhadow is at Morning before us, at Noone beſide us, and at Night behinde us; ſo is earthly glory, at Morning or in the prime before us, in a goodly luſtre; at Noone or in the full, beſides us, in a violent heat; at Night or in the wane, behind us, in a neglected pity. The differēce that is, is amongſt ſome, that at Noone, or in the Meridian of their greatneſſe, inſtead of having their glory beſide them, they are thēſelves beſide their glory. But ſuch undoubtedly, are rather

rather ſtrangers to the bloud of Vertue, than any way indued with the ſpirit of perfect nobleneſſe. But ſo unſetled are the grounds of frailties courſes, as here is yet not the totall ſumme of being miſerable. If men could as well frame their minds to their change of fortunes, as their change of misfortunes doth corrupt their mindes, greatneſſe would as truly welcome calamitie, as the baſe do rejoyce in being great. Hereunto not the outward actions of the bodie, but the inward

temper of the mind must be framed, since the first are but handmaids to the latter. Even as one lying in the bed of visitation and death, doth not therfore die because hee is sick, but because he lives (for the deprivation of life is death, not sickness) so the mind of man divided by the consumption & disease of humour, being touched with affliction, is not therefore miserable because it suffers misery, but because it hath once tasted (and beene lifted up to) happinesse.

The

The *Golden Meane*, ſo anciently commended, is onely there perfectly obſerved, where true Wiſdome and true Nobility are the ſpecall ornaments of a prepared mind: In which, if thoſe two meet, is figuratively included an alluſion to the Sea: which, though clouds raine downe into it waters from above, and waters ſend flouds here beneath, yet doth it retaine all, either without loſſe of ſaltneſſe, or any ſhew of overflowing: The minde of a Wiſe and Noble man is ſuch, that

that what or how many gusts and tides of adversitie assault him, they may at all times rather arme, than at any time oppresse him, since his resolution cannot overflow with the rudenesse of passion; for that his excellent & refined temperature will ever retaine the salt of judgement and moderation; the one proving a *Wise*, the other a *Noble* man.

In sorrowes or adversities nothing is so fearful as feare it selfe; which passion of weaknes is so below the heart of vertue,

tue, that a minde trained up in the exerciſes of honour, cannot as much as let fall one looke to behold it. If it be inquired what it is, or to what uſefull end, either of eaſe or policy, it may bee imployed; in the firſt will be found little leſſe than a deſperate baſeneſſe; in the latter nothing more than an ungrounded deſperateneſſe. A man in the float of proſperitie to feare that he may fall, argues both the diſtruſt of his owne merit, or the danger of his diſpoſition. A man in the ebbe of

of his plentie, to feare a worse mischiefe than that of being poore or despised, argues both his unworthinesse in procuring, and his impatiencie in bearing his fortune.

Feare with hope, is the ready witnesse of baseneſſe: Feare without hope, the proclaimer of folly. And if there can bee any misery superlative, or if it were possible that there could be an extreme in measure, it is in the feare of those twain; yet doubtlesse the heavieſt of the two torments is to feare without hope.

Either

Either of which, to a mind Noble and vertuous, are ſo much a ſtranger, as there cannot bee found an interpreter, who to an honourable reſolution can inforce either the conſtruction or underſtanding thereof. For it is meerely impoſſible for a great and excellent ſpirit to conceive thoughts tending to baſeneſſe, as for the baſe to apprehend the ſingular deſignes belonging to the Nobly-minded. Soon then it is to be obſerved, that the diſtinction between a worthy and

and a ſervile perſon, muſt bee rather found out in the qualitie of their mindes, than the command of authoritie and complement. In which it is alſo further to be obſerved, that in the compoſition of their minds, there is as great and exquiſite choice to bee made, aſwell how as wherein the excellencie of ſuch a compoſition muſt be remarked. The ſervile weakneſſe of ſuch whoſe education, nature, experience, and wiſdome cannot claime any priority in deſert, is ſo great,

as

as it only ſhewes that it diſtaſteth not calamitie, ſo long as it is full fed with the happineſſe of plenty and eaſe. In the worthy and deſertful it is nothing ſo: for they truly conſidering the cuſtome and neceſſitie (as they are men) of feeling change of ſtates, do ever arme their reſolution, before it come, for calamity, as when it comes, in it, againſt calamitie; wherein if the great and vertuous accidentally (not to ſpeake of divine providence) fall, they therin chiefly ſhew

the vertue, of their greatneſſe, and the greatneſſe of their vertue, in that they know they then feele no more than at all times they were ordained to beare. Such refer all accidents of infelicitie, to the incidence of their frailty; meaſuring that being Men, they are but the miſeries of men that may befall them. It was (not to bee tedious in examples) a wonderfull nobleneſſe and conſtancie in *Iſocacius*, a chiefe man of *Antioch*, who ſtanding at the Bar of judgement, was ſpo-

ken

ken to by *Posæus* the Soveraigne, who said; *Seest thou not* Isocacius *in what plight thou art?* ISOCACIUS answered him, *I see it* (quoth he) *and marvell not; for since I am my selfe humane, I am come into an humane misery.*

Rare and wonderfull was the courage & temperãce of this unimitated Nobleman: and surely, where the minde is conformable, to remember it is carried in a body of Flesh, Discretion is the plotter, and moderation the actor of a notable worke. This work, as it is to

to be continued with ſingular fortitude, ſo muſt there a foundation bee laid of an eſpeciall wiſedome; for he who will climbe to the ful height of deſerved glorie, muſt aſcend by the degrees of deſerving fore-caſt: which fore-caſt, is even the ground-work or baſis of *perfect Vertue in extremity*. It behoveth then a Noble and wiſe man, ſo to order the frame of his minde, that in what Sun-ſhine of greatneſſe ſoever hee bee, hee may ever expect a ſtorm to overcloud his eminence.

And

And this is to be done by judicially examining, what the greateſt temporall bleſſings approved by the vulgar opinion, in their owne properties are, and how ſubject to monthly, daily, hourely alteration: As what riches are they (as wealth is underſtood) whom poverty and famine may not ſuddenly follow? what honour is that (as politique dignitie is underſtood) whoſe power, whoſe largeneſſe, whoſe dependences may not be followed by blemiſh, by envie, or by extreme contempt?

tempt? what Kingdom is that (as command and worldly government is understood) to which may not ruine bee ordained, depopularion, and mischiefe?

Prosperity and adversity are not by long times often sundred; for sometimes is scant an houres difference betweene a Throne and a Cottage: *whereby all men may know that the condition of every man is changeable; and the wise may know that whatsoever may happen to another, may happen to himselfe.*

In ancient Records

Pompey

Pompey for wealth, *Sejanus* for honour, *Ptolomy* for Kingdomes, are memorable: yet was *Pompey* for all his wealth poore, and beg'd; *Sejanus* for all his honour disgraced & executed: *Ptolomy* for all his Kingdoms forgotten and extinguisht. If wee would enquire into our owne moderne Chronicles; wee may reade of *Woolsey* the Cardinall, abounding in riches, and abounding in miserie: *Robert*, Earle of *Essex*, propt up in honours, and cast downe by envie. Many of the *Henries*, Kings of

of much power and ſmall fortune: other our Hiſtories mention, who might as fitly be here induced, but that thoſe being freſheſt in memory, and all within the compaſſe of one age, will ſooner ſtirre up our hearts, and worke an impreſſion in our beliefes, than others who are with us of leſſe credit, becauſe of more antiquitie.

Such men, as guided by the motions which perſwade them to ſhrink under the weight of their afflictions whē they happen, and do indeed yeeld unto

unto that weakneſſe, doe but ſtand in their owne light, and deprive themſelves of the beſt and only meanes which ſhould ſhew the ſtrength of their Courage in the Courage of their ſtrength; in wch reſpect the Cynick Philoſopher told *Alexander*, ſtanding betweene him and the Sun, that he took that from him, that hee could not give him; whē men ſo unarmed againſt the neceſſity of their ſufferances, need not an *Alexander* to ſhadow them from comfort, ſince their owne childiſhneſſe is ſo

great a diſcomfort, as that they want no ſecondary interruption, from the way to learne and enjoy unhappineſſe.

It is too uſuall a cuſtome amongſt friends in calamity, (if calamitie may be ſaid to finde friends, as it ſeldome doth) rather to diſhearten the party grieved, than by counſell and encouragement to ſtrengthen him in a forward perſeverance in reſolution. Doubtleſſe ſuch a one as is not deafe to the diſcord of theſe paſſionate repetitions, is much nea-

rer

rer to deſpaire than remedie, into which miſery if he fall, hee is truly miſerable, and more miſerable than any ordinary misfortune that men are ſubject unto, can make another more reſolvedly tempered at any time to feele: for which cauſe the conſideration what ſome in former times have beene, is an eſpecial and ſure ground of eaſe, (if it be rightly applied) to acknowledge what he himſelfe now is, and this is not an idle labour to labour to attaine one direct rule which

may lead to that worthy and lasting monument of that perfect vertue we speake of.

Another effectual cõsideration to the building of this excellent worke of a resolved and prepared minde, is even in the foũdation to be thought on. For if there bee no certainty in Wealth, in Honour, in Soveraignty (in the fruition of whom chiefly, if not onely, resteth the Paradise of an earthly Heaven) much lesse assurance may bee dream't of in any inferiour pleasures, for which a wise

wiſe man (who is the true Nobleman) ought thus to reſolve, that he is not Lord of his owne minde who is undanted, as long as his fortunes are miniſters to his wil: but when he is caſt down, or rather caſt away in his hopes, undone in his expectation, ſet below his owne heart, unfriended, and the ſubject of uncomforting pity: He then who now witneſſeth by his moderation in thoſe ſadneſſes, the courage of his Nobleneſſe, by the Nobleneſſe of his Wiſdome is both perfectly wiſe in

being ſo couragious, and as perfectly couragious in being ſo noble. It was well ſaid of one, that *A calme Sea and a faire Wind proves not a Sailers skill.* A ſure Pilot is proved in a doubtfull ſtorme, and a wiſe noble mind is truly tried in the ſtorme of adverſity, not in the calme of felicitie. Fortune envies nothing more than a ſetled and well governed reſolution; and ſuch a Mariner deſerves remembrance to poſterity, who in ſhipwracke dies, imbraceing the Maſt, rather than he who faintly for

for feare of drowning leapes into the Sea.

Can it bee imagined that a fellow by law appointed to some severe death should be reputed valiant if when the executioner is to performe the command of Justice the wofull prisoner wink in feare to see his owne bloud? Is this praiseworthy whē we are more terrified with the sight of our miseries than with lasting and sustaining them? Surely no; yet such is the madnesse of those who have not learn't to conquer by bearing their

destinies, as whē the tide of sorrowes rush upon them, they do so impatiently accuse themselves of wretchednes, as truly they do nothing else but wink (& herein deserve as much contempt as those that winke) for feare to behold the executions they are to undergoe.

As it oftentimes is seen the only way to put some notorious foole that esteemes the perfe-ction of of a brave spirit to consist in the foppery of unseemely behaviour (fitly & yet more grosse-ly termed swaggering) out

out of his vain bias, is by once daring him in his owne quality; so is it with unprosperous passages of infelicity when it chanceth, if wee outdare it, and strive & strive, & ever as it comes more and more, so lesse & lesse to yeeld unto it, without all peradventure we shall not only qualifie the hate of adversities worst assault, but purchase that ease and consolation to our distresses, that wee shall have our minds becalmed with the blessednesse of content, and rest what winds of heavinesse

ſoever rage, or over, or about us. And hee who thus prepareth himſelfe, is a Noble man, for his courage will argue his Nobleneſſe: ſo muſt hee likewiſe be neceſſarily a wiſe man, for his moderation wil commend his wiſdome.

Laſtly, if neither the reſpect of the inſtability of humane endowments, neither the regard of honour, being prone to fall, nor the unſtayednesſe of Kingdomes (the Scepter being the higheſt flight of Ambition) cannot imprint in the mind an a-

ban-

bandoning of it ſelfe, by reputing earthly delight and acquiſitions to be in their owne nature, as in their owne nature they are, paſſable and uncertaine; yet may the ſureneſſe of paying a debt (which cannot be excuſed) to death, be a maine and ſingular motive to a noble and wiſe man, for ſufferance of all changes of conditions & eſtates, with the ſweetly-united bleſſings, *Iudgement* and *Content*. He that remembers that he lives a life, cannot but fore-thinke that he muſt die a death:

If

If he look into, what life it ſelfe is, he ſhal find (by experience of the paſt, and proofe of the preſent age) that it is none other but a journey to death. If a man examine the ſcope of his owne deſires, they will fall out to be a deſiring to haſte to his grave. Death & the grave (two tortures to the memory of worldly fooliſh-men) are the onely principall ends to which the vanity of pleaſures runne at: For men in wealth, in honour, in government, deſire the time to come: the one in hope of increaſe of

of his gaine, the other of his greatneſſe, the third of Empyry. So what elſe doe they but covet by growing elder in dayes, to flie to the full race of their living, wch is death? Of this a true Nobleman ſhould not, and a true wiſe man cannot feare. It was an anſwer (worthy the ſpeaker) of the Philoſopher, who hearing of his ſons death ſaid: *when I had begotten him, I well knew hee ſhould die:* and who would be ſo ignorant as not to confeſſe that whoſoever is brought out of the wombe

wombe is deſtined alſo to the ſepulchre of the earth? To a man prepared by the light of the minds vertue, this is ever ſeeming neceſſary, as wel willingly to reſtore that whē it is required of him, though it were by death, as to enjoy that which is given him, if it were his life, ſince one being born into the one cannot eſcape the other. The Mind ſhould ever keepe meaſure, what of neceſſity it muſt ſuffer let it not feare: what is doubtfull that it may ſuffer, let it alwayes looke for: So ſhall

ſhall it not bee afflicted before afflictions doe come; nor unprovided when they are come.

All men, yea all things, muſt be freed by an end, though the end be not alike to al, neither in manner or time; ſome forgoe their lives in the middle of their time, ſome in the dawning of their life, ſome live til they are evē weary of living, ſome dying naturally, ſome violently, others enforcedly, many (in reſpect of men) caſually, but all at ſometime dying. In this kind then it is queſtionable, whe-

whether it be more fooliſh not to know, or more ſhameful not to imbrace nature: He that lives well needeth not to feare the uglineſſe of death appearing in any forme, or in any diſguiſe; if he firſt reſolve, that whenſoever or howſoever he comes, yet it is but death, and it muſt come.

Some one that is to travell of neceſſity upon the hazard of his life, unto Conſtantinople by land, being unexperienced in the dangers, and the many miſeries of his journey, for his better inſtructions,

ſtructions, ſeekes comfort in the counſel of another who hath bought knowledge of the way with the price of many weary and diſtreſſed paces, & being come, learns this for an approved certainty; that firſt the journey it ſelfe is long & tedious, the way troubleſome and uneven, the change of aires infectious & unhealthy, the deſarts waſte & uncomfortable, directions chargeable and uncertaine, here theeves prepar'd to ſpoil, there Beaſts ſet all on ravine; ſurety no where,

danger

danger on all hands, and, what is the worſt of theſe adventures, if he obtaine the ſcope of his deſires, and arrive evē to the furtheſt of his journey, yet ſhal he there find a Turk that is Emperor, cruell in nature, boundleſſe in cōmand, faithleſſe of truth, treacherous, and full of the bloud of Chriſtians: What comfort reſteth to be hoped for frō this afflicted traveller, or what ſhould he do? To goe is the hazard of life, to ſtay the certainty of death: now the Nobleneſſe of Wiſdome muſt direct, and

and the Vertue of Nobleneſſe incourage his reſolution, to reſolve a ſteadineſſe of mind to countermand the heavineſſe of both fortunes: And it behoves ſuch a man, ſo travelling, to bee prepared, as well to beare danger, when he meets with it, as to be inſtructed before, that there is danger to be met with. In like māner is every man born to greatneſſe, ſo likewiſe borne to journey to death. To which ere he come, (death being the furtheſt home of all our travels) wee muſt know that

that wee are to paſſe through the miſeries of mortalitie, and particularly informe our ſelves that life it ſelfe (how ſhort ſoever) in reſpect of it's frailtie, is long and tedious, the manner of living troubleſome and uneven, the change of eſtates infectious to the minde, unhealthie to the ſoule, the willderneſſe of opinion and judgement waſted by the cauſe, and comfortleſſe in the effects of folly: directions to reformation chargeable, if we reſpect our igno-

ignorance, uncertaine if wee remember our wilfulneſſe : Here on the one ſide are theeves even our affections, to ſpoile us of vertue ; there on the other ſide Beaſts, which are defects of reaſon, ſet on to devour us ; even our manner of living is a bait to allure us from the ſurety of life, and when we are come to the deadly ſickneſſe that muſt finiſh our courſe, the worſt of evil is, that having paſt all the quick-ſands and perils of life, we have within us death it ſelfe in our

our owne conſcience, to bring us to death.

Nothing is left therefore to a man borne to live, but a ſtayed and a ſure reſolution to be armed to die. In which he is to care, not where he ſhall die, or in what manner, or in what eſtate, but that hee muſt die, and in what minde, and in what memorable vertues.

Here, the foundation to the erecting the Maſter-peece of the *Golden Meane*, being laid now upon theſe or ſome other conſiderations, not much

much differing from theſe; a Noble wiſe man is then to know his own worth, whereby calamitie may not caſt him ſo downe, as that he cannot call to minde that hee hath beene once happie; as greatneſſe might not ſo lift him up, as that he ſhould bee ſecure that he could never bee unhappie.

For as a Bladder that is blowne up, will (being faſt tied) many daies continue full if laid aſide, and not unbound, but with the leaſt pricke of a needle, how little ſo-

ſoever, loſeth both his fulneſſe and ſtrength; even ſo, and none other is it with ſome, who as long as the float of their greatneſſe laſteth, being never pricked with the ſharpe ſting of oppoſition and change, doe vainly imagine that they are unfit to enjoy plentie, who cannot ſupport it with a lively and laſting inheritance of retaining it: but when a very little alteration of their pompe waineth their pompe to a decay, then like Bladders, they burſt with venting their owne breath;

breath; chiefly for that they were alway curſed with that miſchievous flatteries of themſelves, that they were too great to fall. *Securitie* in the poſſeſſion of Honour and proſperity, is a headlong running to ruine: he who hath in himſelfe worth and worthineſſe, will ſo moderate the courſe of his reſolution and actions, as that his reſolutions ſhall be directed to doe well, as his actions may prove that he meant well; and then whatſoever the end fall out to bee, repentance

cannot buy after-wit too deare, nor after-wit have cauſe to repent too late.

It is much needfull that worthy perſonages having merit to commend their bloud, and birth to make goodly their merit, ſhould in ſuch ſort be both knowers and directors of their owne vertues, as neither honourable eſtimation ſhould ſo purchaſe the opinion of vanity, to be blowne up with the ſimplicity of pride; neither a too low deſcent to the weakneſſe of ſervilitie, that they are become the mira-

miracles of piety. Hee that knowes himselfe, not that he is so much a great man, as a good man; knowes likewise it is a labour of as rare desert to preserve *Goodnesse*, as to finde it; as on the other part, the meerely ambitious rather studie to finde greatnesse, than being found & enjoyed, to preserve it. Such principles in generall, being by a discerning judgement contrived, the contriver cannot be far from the parts that lead to this *Golden Meane*.

If here it be objected a

difficulty in obſervation of thoſe former grounds, and the eaſe of preſcribing rules to *Conſtancie* and *Steddineſſe*, much to differ from the narrowneſſe of uſing them; it may well be replied that there is perverſeneſſe rather than impoſſibilitie in much diſputation. For commonly with pleaſure men will binde their indevour to indevour any courſe, which out of their conceit ſhall yeeld content to the libertie of their wils; and why then ſhould it be more hard to reſtraine that libertie,

as

as well for the accomplishing a perfect man? In sickneſſe and diſeaſe of the body we are well pleaſed to obſerve diet, to abſtaine from meats moſt agreeable to our appetites, and ſhall it be thought an unreaſonable injunction to diet our pleaſures and infirmities for the health of the minde? Ambitious men in compaſſing the plots ofrevenge upon others, will tye themſelves to many ſtrait inconveniences; ſo ſhould good men much more allow any burthen (if it be called a

burthen to deſerve excellent reputation) to work miracles (above the capacitie of the vulgar) upon themſelves, which daily as they ſhould do, ſo being truly (as they are truly proved to be) good, they will doe, in the ordinary progreſſe of their lives and practice of their behaviours, as wel for Example as Honours ſake.

It is many times ſeen that thoſe who lead their lives according to the meaſure of their will and power, doe not meaſure their will and power according

cording to the frailty of their lives; yet certainly they lead an evill life, who are ſtill beginning to live, for that life is ever unperfect which hath learned but the firſt only rule to goodneſſe: certain other, then chiefly begin to live, when they are certaine to end the race of ſo living, by death; and ſome alſo there are, who end their lives before they can wel be ſaid to have begun to live.

Moſt men ſubject to thoſe unhappineſſes, like things floating on the

water, doe not goe, but are carried; not the counsell of providence directs the steps to goe by the staffe of Discretion, but they are wholly rather carried by the violent streame of *Opinion* and Conceit, precisely termed *Humour*. To unmaske the vizour that hides the deformitie of this customary vilenesse, much guilt is to be laid on the change of the times, or indeed on the change of men in the times. For, whiles the World was yet in her infancie, neither was such plentie

plentie of temptation to invite, neither was vanitie ſo plentifull to tempt the happineſſe of that age to the miſeries of this: But as dayes grew more numberleſſe in number, ſo men in thoſe dayes waxed more irregular in manners: which irregularitie of manners, increaſed by the deprivation of reaſon in men of all conditions; in fooles ever; in the wiſe often; for even the wiſe doe themſelves, not ſeldome ſuffer an eclipſe of reaſon;

The difference that is,

is for that ſuch a defect proceeds rather out of the infirmitie of nature, than out of any ſubjection of the minde: for, where the minde is ſubjected to the groſſeneſſe of errour, there doth the man ſo for the time (ſo ſubjected) forſake the courſe of Wiſedome, which like a fixed Starre ſhould (howſoever the heavens move) bee unmoveable, and unmoved in the Center of his place; and ſuch as ſo is, is truly ſaid to bee true *Nobleneſſe*, true *Vertue*, true *Wiſdome*.

It

It is one thing to doe well, and another thing to continue to doe well: for it is not enough to be a good man, unleſſe hee be a good man, ſtill. That to ſee a Noble man who hath ſifted from him the lets and impediments which might hinder his reſolution in the attaining and retaining this ſingular worke of moderation, knowes that the *Meane* ever in all, the middle between all, then leaves to bee the *Meane* when it begins to incline to the right, or decline to the left ſide. In the Hiſtory

ſtory of the elder Romans, *Mutius Scævola* is principally commended for being conſtant in his paines to the end. A *Mutius Scævola* is every free ſpirit, and his ſpirit hath he (at leaſt the praiſe of it) who perſevers in his ſufferances, ſo it be in a caſe of reputation; otherwiſe it cannot bee but improperly called the *Meane*, unleſſe it be alſo in a noble carriage of extremitie in a good cauſe, or in ſuch a cauſe which newneſſe and reformation doth better and make good, not to exceed in words,

words, let us yet come ſomewhat more particularly to the matter propoſed.

Even as one that is to frame a goodly building on a delightfull plot of ground, doth firſt providently forecaſt as well of the hazards & hinderances that may come, as the charge which daily muſt come. Amongſt which muſt principally be conſidered, the title of the right, and what claime may be laid thereto, and what meanes may bee uſed to remove that claime. Then the neceſ-

ſitie

ſitie of proviſion, the caſuall change of weather, the wearineſſe of working; for all which, if interaccidents of extremitie ſhould happen, remedies for the ſame muſt bee thought on. So a man in his minde wiſely reſolved to the building of this excellent frame of the *Golden Meane*, on the plot of a prepared reſolution, muſt endevour to provide cures againſt the fates of extremitie: A few of which extremities that doe many times aſſault the temper of a Noble vertue, it ſhall

ſhall not much differ from the purpoſe and preſent to point at.

But firſt of all, ere the miſeries ſeverally to be treated of, are ſet forth; it will be fit to be inquired what a Miſery is; and how it may be ſo poſitively called. Every miſfortune is not a miſery, though the publike errour intitle (but untruly) the unfortunate, Miſerable. A Miſery is rightly and properly that which is an accident of change of eſtate, from better to worſe, occaſioned by the evill diſpoſition of an un-

What a Miſery is.

unworthineſſe of minde. This is indeed a *Miſery*, into which, whatſoever he be that falleth, he cannot accidentally, but wilfully, and deſervedly come: although touching the change of eſtate, it may beſt be called an *Accident*, ſince all eſtates being temporall and temporary, are by reaſon of their mutabilitie, accidentall. In example, as a man who hath committed ſome wicked act, as the murther of his Prince, or other ſubject, being prompted hereto by no other

other reaſon, then his owne private ambition and revenge, and afterwards applauds impenitently his curſed aſſaſſination or villany: This man is indeed come into a fulneſſe of miſery. Such-like might be inferred, but for that the judgement of the times miſconſter miſeries in another ſenſe, and the cuſtomary misfortunes which betide many men daily, are cleareſt in ſight, having only toucht at this: we will deſcend to thoſe.

With men of Honour

nour and Nobilitie, the chiefe misfortunes that can, or doe usually happen, are either *Disfavour*, *Neglect*, forfeit of *Estate*, *Banishment*, *Imprisonment*, or *Death*. The remedies against all which, shall easily in particular bee subserted.

Six Miseries that may befall a Noble man.

1 *Disfavour.*

Disfavour, oftentimes comes either through *Privie malice*, *selfe-unworthinesse*, *Envie*, or sometimes through the variableneſse of an unguided Princes inclination: To each of those, a wise man may, and a good man will, soone apply a medicine,

dicine, and in that a recovery.

Disfavour is usually knowne, according to the opinion of the multitude, by the name of disgrace; for it is a certaine assurance (as the received vanitie of the common errour reputeth) that how deare soever a great or worthy person hath beene to the bosomes and counsels of his Soveraigne, yet if in any measure there bee but a dayes, or an houres intermission of that royall love, then straight such a favourite is esteemed

med disgraced; and which is a more stranger madnesse, if the Prince having out of his affection exalted some one or other to place and titles of Honour, yet if some person be not ever rising to more and more Honours, hee is accounted to stand by little and little in the rancke of a disgraced *Courtier*. So that to speak truth, there can be but little hope to attaine the *Meane* by him in his fortunes (and so, neither by consequent in the managing of his owne resolutions) who only

onely depends upon the ſurety of being indeared to his Soveraigne, unleſſe hee firmly reſt prepared to entertaine any ſlackneſſe of preferment with a wiſe and diſcreet content.

To deſerve the grace of a Prince is an honourable happineſſe; yet is not the loſſe of it (being once deſerved) a miſery; eſpecially to wiſe men, ſince wiſe men may be made ſubject, but never ſubjects to miſery: calamitie may exerciſe, but not overſway their vertues: misfortune may be an

an uſurping tyrant to paine them, but never a received ſoveraigne to command them: If the Prince his gracious favour be loſt through the *privie malice* of ſome, who fill the eares of Majeſtie with the diſcord of ſlander & untruth, grounded upon the ſandy foũdation of uncertaine diſcontent, or diſhonourable revenge, then hath a wiſe Noble man, out of thoſe very wrongs, ſtrong arguments to perſwade his reaſon, that there is much reaſon why hee ſhould be perſwaded to mode-

Privy Malice, 1 Cauſe of Diſavour.

moderation : for being innocent of any voluntarie action or intent that might make his faith queſtionable, or his ſervice dangerous, or his merit of leſſe value than a voice of generall commendations hath formerly witneſſed, his own cleereneſſe may ever reſt upon the unmoved pillars of his owne Noble integritie.

Hee knowes not the way to preferment by his Princes love, who will not know that privie malice doth bend all; it is cunning and diſhoneſtie

ſtie to a ſtumbling block in his paſſage hereunto. Here is a Conqueſt well worthy a triumph, if in the height of the favour royall, a man in honour can ſo diſpoſe of his owne carriage (which very few can, yet the wiſely Noble and Nobly wiſe will doe) as that in the cloſet and harbour of his owne knowledge hee be ſure that free of any guilt which the ſting of privie malice would labour to wound him with. This then ſtanding thus, why ſhould any deſertfull vertue ſtorme for the loſſe

losse of that favour which in his owne innocence it hath merited to keepe? He is surely happie, and not farre from a blessing, no not far from a blessednesse, who can say to himselfe, *I am true, and time shall not blemish mee; I will be in my truth approved, and time cannot wrong me; If I live, my truth shall bring mee with peace to my death, when I die, my stedfastnesse shall give immortality to my life.* Here, to such a man (that can thus say) is securitie in the conscience, wisedome in li-

ving, noblenesse in death.

Selfe-unworthines, a cause of Disfavour.

Where a man in grace with his Soveraigne fals from it by a *selfe-unworthinesse*, it is farre otherwise: and undoutedly, whosoever is so impoisoned with the diseases of his minde, or the infirmity of his body hath great and principall causes to move him to seeke for remedy against the desperation of the one, and the aspetion of the latter. To this *selfe-unworthinesse*, either in minde or body, may be referred *Ambition*, the Mother of disloyall plots

plots and practices: *Discontent*, the Nurse to conspiracies; *Covetousnesse*, that kindling fires with the fuell of *Monopolies* is inforced to quench them with the teares of disgrace, and that which soone followes thereon, Contempt. *Vain-glory*, or *Pride*, which whiles with *Pompeys* minde it cannot brooke the title of a superiour, is with *Pompeys* fortunes cast downe beneath the pitie of their equals. *Faction*, which like a fooliſh Fly in the candle, labours her owne death; with other diſea-

ſes, too many to be tediouſly recited: or to this *ſelf-unworthineſſe*, through the infirmity of the body, which more eſpecially conſiſts in action, may be referred Ryot, in all men a madneſſe, in Noble men a blemiſh, and to good Princes moſt diſpleaſant; or Quarrelling, which ever brings danger with too late repentance; or wantonneſſe, the overthrow of many goodly kindreds and families; or ſcurrilitie, with other ſuch like. Since when mention is made of the un-

unworthineſſe of body, it is not any defect in Nature, or naturall proportion, but in manners outwardly acted. For many times it is commonly ſeene, that where Nature hath failed in ſome parts of the outward man, ſhee hath oftentimes ſupplied thoſe wants with a pregnancie of minde.

A preſident whereof is, (not to borrow of ancient Hiſtories) even in the *Chronicles* of our preſent memories, in the perſon of ROBERT, the late Earle of *Salisbury*, a

man whoſe unevenneſſe of ſhape was perfected with the perfect furniture of a reaching and induſtrious wit. So was the crookedneſſe of *Æſope* made ſtraight in the ſweetneſſe of his invention. And *Socrates*, that odde man of *Athens*, is ſaid to have ſaid of himſelfe, *that education and Art in him, had changed the courſe of Natures unfurniſhed workmanſhip.*

Of theſe, and ſuch imperfections of body, it is not here intended, but of ſuch as by their own *ſelfe-unworthineſſe* in body, in mind,

mind, and often in both, do loſe the intereſt, their Bloud, Birth, and Nobleneſſe (being noble indeed by thoſe both) hath in their Princes opinion.

A remedy againſt *ſelfe-unworthineſſe*, muſt bee found out in a *ſelfe-reformation*; which being ſincerely performed, the follies of the paſt times belong not to the reformed.

If one ſhould call ſuch a one (as hath beene knowne for a notorious robber) Theeſe, being certainly ſorrowfull, penitent,

nitent, and accomptable for all his errours in that kinde, doubtleſſe it were much indiſcretion in the Agent to ſpeake ſo to him, and more in the Patient to eſteem it as ſpoken of him, ſince wiſe and good men as they doe not repute thoſe things theirs which they have not done, ſo muſt they neither acknowledge for theirs which they now preſently doe not. *Non vocamus ea noſtra quæ non ipſi fecimus, at quæ non ipſi facimus*, as the right ſenſe of the old Verſe containeth.

In

In reaſon it cannot but bee confeſſed, that it is much more to bee wiſhed, to change from *evill to good*, than from *temperance to liberty*. *Marcus Aurelius* will be ſtill renowmed and more memorable, for his latter government, than was *Nero* for his firſt five yeares, yet had the one by his beginning, purchaſt a ſtrong beliefe, that he could not reigne amiſſe: as the other, by the diſorders of his youth, that there was little hope he could deſerve to reigne at all. It appertaines not to any

man what he hath beene, if he be throughly reformed; ſince a new life gives another birth: the leaving of evill, being but a buriall of evill, and the imbracing of worthineſſe, a chriſtning of reputation: how unworthy ſoever then a Princes favourite hath been, yet his reformation gives praiſe to his change, and ſo is ſtill by that, to comfort his fall from greatneſſe, and eſteeme himſelfe fit for that favour, which though he hath loſt, yet he hath againe found in his owne merite.

So

So then: Hath a great PEERE loſt his Princes favour, becauſe he deſerved to loſe it? let not this deject or caſt him downe in minde, ſince as by a change from good to worſer, he forwent his Princes love; or rather his Princes love, him; So yet by a change from bad to better, he ſtill is worthy of a repoſſeſſion of that love, though he repoſſeſſe it not: And what worth cannot be ſeen by the publike little eye of the great world, by reaſon of his being clouded from the Sun of his life and

and glory, his Prince; let it be ſo much the more ſeen by the private great eye of his owne little world (even himſelfe and his owne comforts) and teach him to know the difference betweene a great and a good man, the one preferring vertue only for greatneſſe; the other preferring greatneſſe for the greatneſſe of vertue only.

Envie the 3. cauſe of *Diſavour.*

Another cauſe, which not ſeldome procureth *diſavor* from the Prince, is that old enemie to deſert *Envie*, who is ſo ancient a Courtier, and ſo tried

tried in the paſſages of all ages, that ſuch a man as is in favour with his Soveraigne, deſerving ſo to bee, and imagining himſelfe to be without the compaſſe of *Envie*, is too ſecurely, and in that ſecurity, too ſimply armed againſt his owne ruine.

Here now is a broad path, leading, or more truly teaching the readie courſe to the excellent meane of *Temperance* and *Moderation*. Every man ought to rejoyce and ſolace himſelfe in his own perfections: for it is as beaſt-

beaſt-like not to know his proper value at all, as it is devilliſh to know it too much. *Humble Pride* is a proud humilitie, and ſuch as exerciſe it with innocence rather than curioſity, doe but ſhew the difference between a nobly and generous, and a baſely fantaſticall Nature. Whereby then ſhould a man be perſwaded that he is an imbracer of vertue, more than in that he is proſecuted by the reſtleſſe venome of the envious?

Hath this ſecret miſchiefe diſplaced any deſertfull

ſertfull favourite of the benefit of the favour royall? aſſuredly he hath little cauſe to diſtaſte it any thing, or to be moved from the commendation of a reſolved minde, that as he ſhall by tempering his diſgrace with ſufferance, increaſe the honour of his merit, ſo ſhal hee give matter ſtill of more envie to the envious, who are oftentimes as much afflicted with the patience, as they are with the proſperitie of the party envied.

It is better to be envied than pitied; pitie pro-

proceeding out of a cold charity towards the miserable: envie out of a corruption of quality against the vertuous: If it bee objected that the losse of a Princes favour, through the instigation of some envious opposite, hath most cause to afflict a noble minde, in that his enemie hath prevailed against him; the same reason may be answered with the same reason. That such an enemie cannot be said to prevaile, who fights with the weapons of a dishonourable treachery; and what

what greater triumph or conqueſt can a Wiſe or a Noble man wiſh to enjoy, than to torment his adverſary with the perfections of his vertue? But in the meane time *envie* over-rules: True, and here is an inducement to a ſteadie moderation, in that it is but *envie*. But the Princes favour is by this meanes loſt: So is a Noble mans ſelfe-worthineſſe by the ſame means found: and it is a greater blemiſh to the judgement of a Prince ſo traduced, not to examine the

the particulars why hee doth reject a worthy-ſubject, than to the ſubjects worthineſſe, without particular examinations from his Prince to be rejected. So, neither then ſhould *envie* remove, but for that it is *envie*, confirme and ſtrengthen a noble reſolution.

The Princes inconſtancy, the laſt cauſe of *Diſfavour.*

Sometimes the *variableneſſe of the Princes inclination*, his addiction to change from royall Vertues to horrible Vices, is the reaſon of his *diſfavour* with thoſe who are of the beſt deſart: Such

Such and of ſuch conditions were in *England*, RICHARD *the ſecond*, in *Rome*, NERO, in *Sicily*, DIONYSIUS, and ſuch are for the moſt part all Tyrants, who if they exerciſe not their tyrannies over the lives, yet certainly exerciſe it over the hearts of their faithfulleſt ſubjects. Such Princes are rather wanton in their favours than judicious, and the weakneſſe of vertue is the cauſe of that deprivation of judgement. How happie is that man who hath loſt that grace (with

(with a Prince of that condition) which hee may rest confident hee never (or never surely) had?

And above many other motives, this is most generall and most effectuall to rectifie a wise mans minde, for such a one as layes the foundations of his hopes on the moveable sands of his Princes favour, is like a fooliſh merchant that adventures all his substance in a broken vessell: and he that relyes on the unhappinesse of such favour, must of necessitie banish

baniſh all Noble reſolutions from his deſignes: for it is a headlong folly, and wilfull detraction that ſuch a one ſeekes, if he doe not aswell reſolve to endevour to preſerve and continue his Princes grace as to finde and enjoy it.

Now this is a direct, or indeed indirect running away from the maine worke of goodneſſe: for to as many vices as the Nature and life of a wicked man may bee inclined, to ſo many muſt he addreſſe him-

himselfe to be a bawd, if not an actor in them; and of all unhappinesse this is the first. Certainly good Clearks have said, and experience doth witnesse, that an exact Courtier is seldome a good man; for not to speake of generall enormities in particular; courtiers are most times given over to those two wonderfull madnesses, *Pride* and *Riot*, Pride countenancing their Riot, and Riot making glorious their Pride. What a blessing (for it is more than a happinesse) the shun-

ſhunning of thoſe common errours is, the wiſeman will acknowledge, and the fortunately Noble may prove.

Princes ſometimes are unguided in their diſpoſitions, and then he who is neereſt in favour, is in greateſt danger of his place, which happening many times, puts him in many feares, in ſo much as even the ground-work that beares up his ambition is ſhaken with every breath of an unpleaſant word: And what miſery then can that be, to be out of this miſery; eſpe-

Quinquennium Neronis.

eſpecially when the Prince is of a changeable and divided mind? So that he that will ingeniouſly looke into the worſt of a Princes disfavour (himſelfe not detected of unworthineſſe) may likewiſe ingeniouſly confeſſe that there is much gaine in ſuch a loſſe.

One generall note is ever remarkable in a Prince, whoſe uncertaintie of favour, is curious to pleaſe his variableneſſe in the change of new friends; that then the *Ancient Nobilitie* beares al-

alwayes the leaſt ſway; for the government of that Princes minde, is ſo beſotted with affecting his own affections, as he accounteth thoſe onely worthie of the Nobleſt titles and preferments, which he imagineth are (but in themſelves elſe are not) deſertfull.

And (moſt lamentably) are places of Authority rent from the adminiſtration of perfect *Wiſdome*, and perfect *Nobleneſſe*, to be conferred on thoſe, who are *only wiſe, becauſe thought ſo, and only Noble, becauſe made ſo.*

Wherein the *Noble* indeed are upon very trifles quarrelled againſt, that the poſſeſſion of their Honours and Juriſdictions, may paſſe ſmoother away to other upſtart favorites: and this cannot bee other than a main wound, both to *vertue* & the *lovers of vertue*.

That people which is under the command of that Prince, who is alwayes chuſing of new Minions, were without all queſtion be rather governed by a child (which is one curſe to a body politike) than by ſuch a So-

Soveraigne, as is ever in his approvements childiſh. So likewiſe if a whole Kingdome ſmart in the inconſtancie of an uncertaine head, how much ſhal private members of that large compact ſmart, who are neareſt at hand, to receive the whips which ſuch an inconſtancie (upon very cauſeleſſe toyes of conceit) is like to afflict them with, and inflict upon them? *Sweet is the bread of content, and the ſleepe of ſecuritie is a bread of ſweetneſſe*: both which (being the ſinewes that

knit together the joynts of life) every one whose free-hold of estate relyes upon a *Court nod*, may not seldome misse: for *Distrust* must give digestion to his food, as *Envie* will minister opposition to his rest. And how then can he be reputed miserable, who hath shooke off the yoke of his feare, and with it the feare of a greater yoke?

Of *Neglect.*

Of other miseries, (which are so reputed amongst men) that may happen to a Noble person, *Neglect* is esteemed another, that is, when his service

ſervice for his countrey, or advice for the State, or indevours to content his Soveraigne, are either not commended, or at leaſt not rewarded; here is required indeed much vertue to conquer that part of man which is meerely man, and to ſtand reſolute upon the guard of his owne worthineſſe. This *Neglect* in a Prince, comes from an inſenſible ingratitude, or want of diſcerning quickneſſe in the faculties of his ſoule. If from ingratitude, (a ſin hatefull in all men, but in

Kings, Estates, or Governours horrible) then that fortune, or (if you so please to terme it) misery of *Neglect* is easie to be borne: for by how much a Prince is unthankfull in rewarding the service of his subject, by so much the more is he ingaged to all memories of being a dishonourable debtor.

And though a man is bound to pay the best of his service either to his KING or COUNTRY, in the safety of the one, and preservation of the other, and duty to both, yet

yet ſo are both his KING and Country interchangeably bound to favour, cheriſh, and reſpect worth in a worthy deſerver. But if *Neglect* proceed out of a want of judgement or a diſcerning Vertue, then hath the neglected much more cauſe to beare that injury. A man is not to expect thankes from an Oxe, or a Horſe, for feeding, littering, dreſſing and ſmoothing of him, becauſe it is an Oxe or a Horſe to whom he doth it. Truly a Governour of people, that can eat,

clothe and feed another mans labours, and cannot give acknowledgement at leaſt to him who by the working of his braines, expence of his bloud, and conſumption of his eſtate, or ſuch like ſervices, doth in peace, feed and clothe his King and Countrey, ſuch a ruler differs in this little from a beaſt, that hath not reaſon, or at leaſt the uſe of reaſon.

But if *Neglect* come from the unſteddineſſe of the common people, then it is nothing ſtrange:

ſtrange : for as they are won in an houre, ſo are they loſt in a minute; and whoſoever coveteth popular applauſe, or depends upon the praiſes of the vulgar, doth with the dog in *Æſope*, *Amittere carnes, captare umbras*; imbrace clouds, and beget Centaures; and doth juſtly deſerve no commendations at all for ſo ſeeking to bee commended.

Not without fit cauſe were the greater number of the ruder, and more ignorant ſort in a kingdome called a *beaſt with*

many heads; many heads they are indeed, and yet but one beaſt. For that as well in their loves, as in their hatreds, they are not guided by any proportion, no not by any portion at all of reaſon. *Violence in judgement, and wilfulneſſe in errour*, like two untamed Heifers, draw them and their beſt knowledges quite contrary wayes. In ſo much as often their voyces diſſent from their meaning, and moſt often their hearts from their voices. All that they know to doe, is that they know, that

that they know not what to doe; all what they meane to determine, proves in effect, but determination of meaning nothing at all. They intend (moſt fooliſhly) what they never put in action, they many times act (moſt unſafely) what was never within the compaſſe of their intention. And are theſe, things, for *A wiſe* and *Noble man* to crave helpe from, for building a Caſtle of defence againſt the ſiege of adverſities? Or are theſe fit Inſtruments that ſhould threaten

ten

ten a man (who hath built indeed a Caſtle of reſolution in his owne ſtayed wiſedome) with feare of contempt? they are not; but hee truly is prepared againſt this miſchiefe of *neglect*, who winnes the multitude without feare to loſe them, or loſeth them without care to winne them, ſo that his owne *goodneſſe* make him ſafe againſt the danger of *Opinion* or *Accuſation*.

If yet it bee fit to inquire further into the maine conſtruction, what, or of what value and

and moment this *Neglect* is, experience in others will learne us to bee Schoole-masters to our selves; for let a man bee never so eminent in authoritie under his PRINCE, let him have what greatnesse hee can imagine, and what Adoration and Reverence the humilitie of the publique wonder can give.

Let his words bee observed as *Oracles*, his commands as *Lawes*, his displeasure as *Death*, yet with the flight of a thought if upon some dislike

diſlike grounded or ungrounded, the King at any time ſhorten his Royall favour, or the Law in any point take hold on him, whereby he appeares to the judgement of the world to be entring into the way of miſery, how ſenſibly and how ſoone ſhall he feele an alteration of thoſe large flatteries which the ſervilitie of the uncertaine people promiſed?

A witneſſe hereof in his time was, and in this time may bee, *Iohn*, that great and laſt Duke of NOR-

NORTHUMBERLAND, whoſe pride and ruine were at once haſtened by the too much confidence hee had in the hearts of the Cominaltie; with what ſpeed was he diſgraced of his Soveraigne, forſaken of the Lords, and deſpiſed of the multitude, who is onely covetous of any Noveltie, though it bee change from the good to the worſt? A juſt man therefore (whoſe ſoundneſſe of minde like the Centre of the earth ſtands ever unmoved) by the light of thoſe few pro-

precedent reaſons may underſtand how eaſie it is for the popular judgement as well in diſtinctions of Miſeries as of happineſſe to erre: for as they account eſtates and conditions miſerable, which are not ſuſtained with the vanitie of outward glory, or fulneſſe of ſubſtance; ſo doe they likewiſe reckon that felicity the trueſt happineſſe, whoſe dignity and mightineſſe is like the blazing Starre for the preſent, as ſtrange as fearfull: and for a Wiſe, a Good, a Noble Spirit

Spirit to bee dejected with the *Neglect* of love in ſuch creatures, would be ſtrong proofe that he never had the perfect reliſh either of perfect wiſedome, perfect goodneſſe, or perfect nobilitie.

Forfeiture of Eſtate.

Like as hath before beene ſaid of *Neglect*, ſo much, or more, may be inferred of that miſery called the *Forfeiture of Eſtate*, that is, of all ſuch plenty or fulneſſe of temporall ſubſtance, as with worldly men the name and poſſeſſion of riches doth include.

Of

Of all other Miſeries this in the judgement of ſuch as are not truly directed by trueſt judgement, is reputed the moſt miſerable: inſomuch as moſt men thinke, and ſo thinking, ſo reſolve, that *Death*, in any forme, is much more tolerable than beggary (for ſo they terme povertie) by any caſualtie.

One example or preſident to both Noble and underſtanding men, of what commendation the abandoning of rich fortunes, being reported by

by *Quintus Curtius*, may be remembred with immortall glory, of *Abdolominus*, a poore man; rich in all plenty, except plenty of riches, to whom *Alexander* of MACEDON, proffering the Kingdome of *Sidon* to him, who was before but a Gardener, was by him refuſed, who replied that hee would take no care to loſe that which he never cared to enjoy. The Hiſtory is worthy, and the anſwer full of obſervation, and will be ever memorable.

Of all other things, free

free ſpirits and wiſe men ſhould leaſt reſpect the loſſe of temporal wealth which is no part of a man.

The furniture of the minde, is the man himſelfe: which if it be apparrelled (as it ſhould bee) with ornaments that were never bound prentice to that thraldome which keepes Creatures of low hopes in bondage, is then chiefly free it ſelfe. *Abundance* was created for uſe, not for *worſhip:* it is an excellent *Servant*, but a moſt evill *Maſter*. A

wiſe

wiſe man ought to live by it, not for it: ſince they are neither of the eſſence of the *ſoule*, to make it immortall, nor of the *minde*, to give it reſt without vexation, nor of the *bodie* to keepe it from putrefaction. *worldly ſubſtance* being in it's nature corruptible, cannot ſo bewitch a good *man*, that he ſhould repute it to bee other than *worldly ſubſtance*, and therefore corruptible.

Riches were fitly by the Philoſophers called *bona Fortunæ*, uncertaine en-

endowments; to figure unto us, that as fortune is ever variable, ſo ſhould her benefits be reputed but unconſtant friends: in regard whereof they were excluded from the gifts, as well of the bodie, as of the minde, that is, neither Health, Beautie or vertues of any ſort, did need the ornament of thoſe gifts of Fortune.

A goodman, if of his owne induſtrie and merit he hath purchaſed unto himſelfe wealth, hath little reaſon to grieve at the loſſe of them, ſince he

he remaines ſtill as perfect in the cunning of gaining, as when he firſt began: but another of more abundance, whoſe poſſeſſions come to him by inheritance without any care of his owne, he hath no reaſon at all to diſtaſte the ſeizure of his eſtate, ſince he doth forgoe but that which hee never laboured for. Truly in reſpect of this it behoveth every reſolved minde to beare the courage of the wiſe man of GREECE, that ſaid, hee at all times carried all what was his with him

him whereſoever hee went.

Wiſedome, Temperance, Valour, Iuſtice, are the ſubſtance and hereditary poſſeſſions of a perfectly happie man, and theſe riches cannot be forfaited, except by a decay of Vertue, they cannot bee ſeized, except the owner caſt them off, they cannot ſuffer contempt ſo long as they bee nouriſhed in a Noble mind. Indeed *Riches* are to a good man like a light ſilken Cloake upon his backe, who is elſe provided againſt the extremitie

tie of cold with warme furres: So hee that hath his owne goodneſſe and reſolution to warme him in all Winters of adverſity, needs wealth but as a thin ſilken Cloake upon a furred Gown, rather to ſhew the vanity of his diſpoſition, than any uſefull imployment to the ſuſtenance of life.

If nature be provided for againſt hunger with meat; againſt froſts with apparell; againſt contempt with comlineſſe, the deſire of money or large Lordſhips, argues but the baſe filthineſſe of

an unsatisfied covetousnesse.

In all men the way to *covet is the way to be poore.* For how can he be said to bee *Rich*, who wants? and hee certainly wants, who is evermore desiring. In soules not refined by knowledge, *Covetousnesse* is shamefull, but in *Noblemen* so shameful, as what abundance of Vertue else soever they have, this onely vice drownes it, darkens it, makes it *all, nothing*. *Bountie* strings up the hearts of the common people, which hath both in former

mer and latter times, gained an inheritance to the memories of some, who cannot and will not die, though they bee dead. Such love *Riches*, upon no other ground, than for to bee rich, bury themselves alive; and so burne themselves, as that it is impossible they should ever bee ranck't amongst others, that strive to inrich themselves with the possession of the *Golden Mean*, and to a *Noble* and *Wise man* how great soever the losse of his estate bee, his estate cannot bee lost, if hee have

well learned to beare it with *Constancie* and *Comfort*.

There may bee objected, that, O my estate being forfeited, mine Heires are beggard, and the antiquitie of my ancestors house made the spectacle of ruine.

This being admitted, it is soone answered, that the houses of most continuance, and personages of Noblest births account that antiquitie of best estimation which is derived from the longest descent, in which they shall find, that the first of their

their honours were gotten by him, who was in as low an ebbe of fulneſſe, as he is now at the preſent: for all greatneſſe had a beginning, and the beginning of that greatneſſe is deſert. Am I Noble? let me know that this nobleneſſe is the leaſt part mine; for my fathers won it by their vertue, they had the glory, but I enjoy the Titles. Have I rob'd mine Heires of thoſe Titles, Honours, or Poſſeſſions? let them ſtrive to have more honour in deſerving more, that their

Succeſſors may as much remember their vertues, as I have remembred the vertues of my Anceſtors. Queſtionleſſe howſoever the reputation of a continued Family in ancient Honours, be preferred above any men of later greatneſſe, of ſome whoſe worth hath raiſed his houſe to a noble ſtile, yet it is in the lawes of reaſon moſt reaſonable, that hee ſhould deſerve more reſpect, that by his own atchievements hath purchaſed dignity, than others that onely have it by the privilege of bloud, ſince

ſince the one weares but the ſhadowes of his Predeceſſors triumphs, the other the ſubſtance of his owne.

Poverty is no burthen to them as can ſuſtaine it, is no enemy to ſuch as will imbrace it: Hee is onely miſerable that knowes not to bee content with his Fortune, eſpecially if his fall bee procured by his owne errours. Then the ſureſt, the Nobleſt, the onely meanes to redeeme publike calamity, is by a publike (and yet inward) profeſſion of ſufferance;

for in all persons and personages, reformation of folly is a worke of more praise than the working of folly is a cause of disgrace.

What misery can it then bee, to bee eased of that care, which onely brings care in the possession? Of all mischiefes, the greatest mischiefe is to be a rich man, with a rich mans minde. There is no more reason why a meerely covetous man should love Gold, but for that it is yellow or faire; Pastures, because they are greene; and so hath

hath the envious much more reaſon to covet abundance of wealth, becauſe other men ſhould want it. A covetous miſer, is rightly a malicious conſumer, for in heaping for himſelf, he conſumes the maintenance of the needy: yet it is to be noted, that plentie is not alwayes to be diſpraiſed, if the having of it doe not procure a ſcarcitie. But what loſſe is ſo great in a worldly eſtate (conſidering how weake it is more than in opinion) which a wiſe man ſhould not beare with moderation?

It is a miſery to want, but a greater miſery to have too much: but for a good man to hug the love of abundance, that he ſhould imagine the loſſe of it, ſhould make him miſerable; I muſt conclude this point, that he hath neither goodneſſe nor reſolution: if goodneſſe, his content ſhould be his beſt eſtate; if reſolution, his want cannot bee eſteemed the worſt poverty, ſince extremitie is a ſingular Teacher to learn us that wee are men, and that there is both a divine power

power and a providence above us; the one consisting in being a GOD, the other in having a God-head.

Of Banishment.

The difference betweene a wise man, reformed by counsell and instruction, and an ignorant man, informed in will and folly, is, that the wise will make good use of all adversity, when the ignorant thinkes all adversitie intolerable.

This is proved in the greatnesse of a Noble courage, when it is enforced to forsake (either upon publike disgrace, or

or ſome private cauſes) the comforts of his friends and Countrey, which men of low hearts doe account a miſery of miſchiefes, and reckon that *baniſhment* is a bad kinde of torture.

It may not be denied but that ſuch may by the unworthineſſe of the action for which a man is baniſhed, that his owne conſcience will in all places be a tormentor to his memory, and then the wound which hee beares with him can never by change of place or time be wholly cured.

Such

Such a one, another of theſe latter times, well compared to the wounded Doe in *Vilgil*, who (as the Poet ſayes) fled over hils and mountains to eſcape death, but all in vaine, for ſtill in her ſides the Bow-mans killing Arrow ſticks. So, thoſe men who have the Arrow of ſome *miſchievous Act*, piercing their afflicted hearts, although they bee baniſhed from the place where they have committed villany, yet they doe but goe from it, they cannot forget it. They flie the detraction

Lypſius.

of

of their ſinne, but cannot ſhun it; or if they could ſhun the deed (as they cannot) what can that availe, when the doer is the man himſelfe?

In good men, who through divers misfortunes are ſequeſtred from their native coũtries upõ wrongfull or ſleight occaſions, it is nothing ſo: for to them if they rightly (as being good they will) inſtruct themſelves in the firſt rules of wiſedome, all Countries are a home. A Noble and free reſolution is a ſtranger no where; in which re-

reſpect, men perfectly wiſe, are ſaid to bee perfectly valiant, ſince as true wiſedome is perfect valour, ſo is true valour perfect moderation.

The heavens are a covering as well abroad as at home, and the one and the ſame Sun ſhines in a ſtrange countrey, that ſhines in our native birth places. It is nothing for a man (if he be *good*) whither he goe, ſo hee beare *himſelfe* with *himſelfe*. That place is a *home*, where any man lives well: as for inſtance, how many thouſands would

would range into other Countries, and renounce their own, so they might bee bettered in their estates? and why then may not a *banished man* do the like, onely dispensing with the world it selfe? Had former times beene so possessed with a love to those Countries they were born in, a great part of the world had to this day beene both unpeopled, and unknowne. The discoverers whereof (famous through many ages) cannot be in their reputation any way blemished, if they bee termed

med *baniſhed men*: for ſo (if yee pleaſe) without juſt offence they may be called. But ſaith ſome, they went voluntarily; I, by compulſion: By compulſion, it's true he goeth, who goeth not willingly; otherwiſe here is all the difference, *I am an exile, becauſe I muſt goe; they were exiles becauſe they did goe*: here is likewiſe the Coherence, as they *went free, I goe freely.*

Many men have abandoned their Countries, and made themſelves voluntary exiles upon a deſire and greedie hope of gaine,

gaine, or better prosperitie: such have beene of the Romans, *Romulus* and *Æneas*; of the *Patavines*, *Antenor*; of the *Britaines* (if the history be of credit) even our own *Brute*; yet truly the end of those men was no way glorious; for they may more rightly bee called fugitives and runnagates, than exiles or travellers.

Hee deserved well of the Common-wealth of *Athens*, who having instituted excellent lawes for the State publike, tooke oath of the Magistrates that his lawes should be daily

daily and duly practiſed, till his returne from a journey which he was to undertake: the Oath being received, the good man freely lived baniſhed from his Country, never returning, that for the ſafety of his Country, his lawes might bee kept inviolable: Yet was this wiſe man ſo farre in this *baniſhment* from reproofe, that his action, and memory in his action, will never be forgotten.

Of all accidents that can happen to a prepared minde, this of *baniſhment* hath

hath little cauſe to trouble the quiet calme of a ſteady reſolution. It is often ſeene that ſundry perſons for rarities ſake, for morall inſtruction in complement, or in behaviour, willingly ſometimes travell into forren Lands, and there ſpend their time for three, ſix, ten yeares or more, with great delight, taking pleaſure and content in ſo growing old: Even ſo in like manner, let a good man reſolve himſelf that this hard word of *Baniſhment* is but a journey of pleaſure into ſome outlanding

landing country, not propoſing or limitting to the mind a time of comming backe, but alwayes minding ſome fit imployment why he ſhould goe: as if hee were but Ambaſſadour from his own to ſome unknowne Prince: and with what diſhonour can an Ambaſſadour be blemiſhed, who in the ſervice of his Soveraigne leaves his life as a pledge of his dutie? It may bee in the bonds of Nature, ſome man will eſteeme it an heavie miſfortune to forſake, or (as in the worſt ſenſe they terme

terme it) to bee thrust from the fruition of the comfort of his Friends, Children, Allyes, and kinsfolks: such a thought can no more move the temper of a resolved minde, than it should doe if he were to leave the world, since in dying, and in being banished, here is the difference, that the one necessity is commanded by an unchangeable decree from heaven, the other by a severe imposition of man; both being a severation of old friends.

What a madnesse were it

it in any to repute death (being thereto naturally called) a miſery? Even ſo let him thinke of *Baniſhment*, and withall, compare the great fortunes that ſome have attained unto in that eſtate of exile, with the poſſibility of his owne.

THOMAS MOWBRAY, Duke of *Norfolke* in the Reigne of RICHARD the ſecond, being by the ſaid King, by reaſon of the Kings youth and indiſcretion, and in regard of ſome other differences between *Mowbray* and other Princes

ces of the bloud, upon an appeale of Treason, baniſhed; was ſo farre from being herewith dejected, that adding practice to the nobleneſſe of his courage, he undertooke a glorious warre in the Land of *Paleſtine*, againſt the common enemie of God and Truth, the *Turke*, and willingly made his bloud a ſacrifice to the redemption of his Fame. Happie man, that ſought out Death with victory, before that Death could make him unhappie by finding him out with overthrow:

verthrow: Happy *baniſhment*, which hath beene the meanes of ſuch a memory, and happie cauſe of *baniſhment* that was the firſt occaſion to ſuch meanes of being memorable.

In like manner, HENRY of *Richmond*, being for his intereſt in the Crowne by that monſter of men and Kings, RICHARD *the third*, found (by his even carriage and well tempered moderation) ſuch favour and love in the Courts and hearts of forren Princes, as that being ſtrengthe-

ned with their ſtrengths, and encouraged by his owne right and vertue, he not onely returned to challenge, but to recover his owne, and to purge the Land of ſo intolerable miſchiefe as the government of that cruell uſurper and bloudy King had made it ſigh under. Happie *baniſhment*, in ſo glorifying that Prince: Happie Prince, in ſo diſpoſing that *baniſhment*: for it is certainly true: that not any accident of misfortune (as the world accounts) but the minde of the patient in ſuffe-

ring,

ring, or not ſuffering, makes it a miſery.

If examples be of any force (as they muſt bee) by the preſident of former times to inſtruct the preſent, then may *Pompey* for greatneſſe, *Affricanus* for Counſell, *Hannibal* for courage, and *Ovid* for wit, tell us that *baniſhment* doth not alwayes happen to miſerable men, except their owne impatience worke their owne calamitie.

In ſhort, a Wiſe and Noble man, by what hath been ſaid, may conſider what might more

have beene said, to the building in this life this ſtructure of the *Golden Mean*, againſt the ſtormes and infelicitie of being a baniſhed man, ſince a wiſe man reſolved in all trials, is never confined within the limits of place, but upon all neceſſary occurrents doth repute himſelfe even in his birth to bee the worlds Citizen.

Here yet followes *Impriſonment*; which often happening to men of great place and qualitie is not thought the leaſt kinde of miſery, which men

men of ſuch mindes doe with their bodies reſtraint locke up and impriſon all the beſt faculties of their reaſon, forcing Reaſon to bee a ſlave to Fortune, and rewarding the excellent dignitie of the ſoule, with the corruption of Judgement and Nature.

Such a man as is kept within the inforcement of reſtraint, muſt imitate that *Dædalus* whom the ancient Poets faine to have wings, with which hee fled from that inacceſſible Caſtle where hee was detained

with his ſonne *Icarus* a priſoner.

The Morall, cannot but give matter of note and application: *Icarus* the ſonne, betokens, or may betoken the incapacitie of mens bodies, and *Dædalus* the quickneſſe of minde, both which being the one with the other impriſoned, the one, which is the body, perſonated in *Icarus*, for want of moderation fals into the attempt of eſcape: the other, which is the mind, patern'd in *Dædalus*, conquers adverſity by flying from

from it, in bearing it: *Medio tutißimum iter*; The GOLDEN MEANE *superat ferendo*; triumphs on the rigour of imprisonment by the freedome of a noble minde.

To a man armed in his extremities, often trials are but as many often praises, and every triall gives a severall crowne of commendation, in bearing many troubles with one and the selfe-same resolution.

What can (if a man rightly consider) bee a lesse punishment for *a*

great or for any fault at all, than *Impriſonment?* in which it is lawfull to uſe the benefit of all thoſe five ſenſes, wherein he may take as much comfort, as if hee enjoyed the common aire. *Impriſonment* gives a faire ſtop, to runne over the whole world of thoughts: it retires the minde to a more ſerious Meditation of what is moſt needfull to be meditated on: it gives large roome to remember all errours that have beene paſt, and to intend any reformation that is to come:

come: it ſtops the eare from hearing the clamours of the day, and hinders the eye from ſeeing the vanities of folly. *Impriſonment* is a contemplative *Philoſophie*; it is an armour of proofe againſt the battery of carnall *libertie*, it will teach to know what is *good*, it will teach to know how to bee *good*; and being rightly applied, cannot but lend Inſtruction, whereby *a wiſe man* may tread the readie path that leads to immortalitie.

If the uſe of *impri-*

ſonment bee but onely a little made uſe of, it will bee found that there is no meanes under the ordinances of Heaven ſo availeable for a man to conſider the miſerie of greatneſſe, as the feeling the miſerie (ſo miſ-termed) of *impriſonment*.

Men, accompanied with the imployment of worthy thoughts, are never leſſe idle than when they are alone, never more ſeriouſly buſied, than when they are only buſied, (and have time ſo to bee buſied) with

with remembring that they are men: not that ſuch a remembrance ſhould caſt them lower than the conſideration of frailtie, but raiſe them higher than the acting of folly; not to depreſſe the motions perſwading Temperance, but to rectifie the perſwaſions moving to vertue: He is ſtronger that conquers his owne paſſions, than hee that after winning many Countreyes, becomes a paſſionate conquerour.

The life of inſtruction is reading, and

leiſure

leiſure the life of reading, and a retired reſtraint the life of leiſure: which reſtraint is onely terrible in being called *impriſonment*. One that for a great ſumme of money would pledge himſelfe to live in a chamber, a yeare or two, or ſeven, will not thinke ſuch an indurance a miſery, becauſe the hope of gaine doth leſſen or rather annihilate the ſeveritie of that injunction.

Miſerable men, and Miſerable mankind that will undertake ſuch an affliction

affliction for bettering of their temporal eſtates, which being impoſed for the bettering of the eſtate of their reaſon and judgement, they account inſufferable. Baſeneſſe of Nature that ſuffers that for greedineſſe, which being had, is not certaine one houre to be poſſeſſed, and yet will in the ſame kinde forgoe that which being once poſſeſt is never loſt; O the furniture of the minde, which being indeed the true laſting and onely beſt riches! Varietie of books are

are ſweet companions, and plentie of noble thoughts happie recreation: If I bee a priſoner, I will either talke with my Library, or ſport with my thoughts, ſince one being learned, will prove ſure inſtructers, the latter being Noble, worthy delights.

A man that is reſtrained from libertie, hath the libertie of retaining his owne worthineſſe, as worthily may be ſeene in *Maſſiniſſa*, who being made captive to *Scipio*, told him, *Thou*

muſt

muſt SCIPIO (quoth hee) *enjoy the benefit of thy fortune, by taking from mee my life, or of thy mercie, by looſing my bonds:* Take my life thou freeſt mee from bonds, free mee from bonds, thou bindeſt mee in bonds of love; but if thou letteſt mee live a captive, know SCIPIO I have a heart that did never, nor ever can feele ſervile captivitie.

It is certaine that ſuch as ſee their friends in bondage and in durance, who have Noble minds, ſee them, and ſee them not:

not: they ſee them as men, but not as they are, more than men.

Impriſonment is an excellent preparation to goodneſſe, ſince ever after, in all fortunes, a man that hath beene a priſoner may know by himſelfe how ſubject a humane eſtate is to the brittleneſſe of alteration; and hee that doth not much amend his errours by this kinde of triall, is neither deſtined to be an attemptor of any notable vertue, or a deſirer of any vertuous note. It is a milde Tutor, to teach

as

as well how to governe as how to ſerve; for hee who can ſerve adverſitie with meekneſſe, can guide proſperitie with diſcretion.

He who is a priſoner, hath herein great cauſe to finde his friend, for ſuch as are ingaged in a promiſe of love, that loves not the perſon for his fortune, will ſhew likewiſe that they feare not his misfortune, becauſe they love his perſon. The ſaying is old, and verified in this age of the World, *That a man may have many friends and*

and yet little friendſhip: but here a man ſhall ſoone bee taught to diſtinguiſh the difference betweene friendſhip and friends, although it is not to bee urged that therefore it is fit that every one who would know truly his friends, ſhould make himſelfe, or be made a priſoner; but that every one being a priſoner ſhould then have fit time to know how he is eſteemed.

Impriſonment is not of ſuch vertue in it ſelfe that men ſhould ſeeke to be priſoners, thereby to

to be happie, but being by caſualty enforced upon any, the uſe thereof may bee ſo happie, that hee who is impriſoned may not thinke himſelfe miſerable.

Even as he who being followed by the memory of ſome evill act, though hee have his bodie at libertie, yet is ſtill *impriſoned* in the guilt of his minde. So he that reformeth the crookedneſſe of his condition, by the imitation of goodneſſe, though his bodie bee impriſoned, hath by the ſelfe-ſame reaſon

reaſon the freedome of the minde.

More excellent far it is, and much more to be wiſhed, to be out of the Jayle of *Opinion*, than out of the Jayle of *Indurance*. The minde cannot feele bondage, except it be made ſervile to much unworthineſſe, and then being free, though the body be laden with many heavie chaines, the heart triumpheth over that tyranny which impoſeth them, by being lightned from ſuch a burden by a ſingular moderation: if I be impriſoned,

ſoned, I will expect the worſt, which is death, if I die, I will be aſſured of the beſt, which is freedome; freedome as well of my ſoule from a wearied bodie, as of my bodie from a wearieſome priſon.

Impriſonment is a gentle ſickneſſe, not to kill, but to chaſten the patient: and as men naturally proud may bee humbled, but will never be humble; ſo men of a meeke condition may be launced for the recovery of health, but not wounded to the haſtening of death:

death: which a Wiſe and Noble man, well fore-caſting, may arme himſelfe againſt reputed miſeries, and amongſt them all, againſt this one of *Impriſonment*, that whenſoever it ſhould come to him, it ſhould come to him rather to exerciſe, than to overthrow him.

Of *Death.* Finally, amongſt ſuch men, whoſe reaſon is over-ſwayed by Nature, *Death* is reckoned for a miſery, and is to them a miſery indeed; but to others guided by the refined light of judgement: it

it is esteemed (as it is) the only remedy and secureſt eaſe againſt miſery.

Death to a wiſe man cannot come unlooked for, nor to a good man unwiſht for: ſince the wiſe, knowing that they muſt die, know likewiſe that *Reſolution* is the beſt comfort to welcome *Death*, and the good being confident of their owne innocencies, deſire the change of a better life.

He that will overcome affliction by ſufferance, beare calamity with courage,

rage, weary out feare with hope, let him be resolute, that the worst of trials is *Death*; and for that bee armed whensoever it shall come, and be ready to imbrace it.

If a Noble or a Wise man, after disfavour of his Prince, neglect of his Countrey, forfeiture of his Estate, banishment from his Friends, imprisonment of his Person, or any other esteemed extreames bee threatned with the losse of his head, or execution in any manner, certainly he hath great cause to rejoyce; for

for hee is not worthy to ſee any end of his ſorrowes, who is not prepared to meet it with a merry heart.

The end of all ſorrowes is *Death*, if the partie to die be truly reconciled to his God, and to his conſcience.

But it was once ſaid by a good and a great man, that death was only feared, becauſe we know not what it is, for who hath come from the dead to informe us either of the eaſe in ſuffering, or of the joy after ſuffering. To this I ſhould thinke

that the very doubt it ſelf is a reſolution to the doubt: for who can feare that which hee knowes not, yea rather he wil not know death for that hee feares it. A man who is to loſe one of his hands, no doubt but imagineth the paine in loſing, to exceed the paine which at the inſtant he feeleth, yet having his hand cut off, within ſhort time ſhall forget what that paine was.

By the ſight of anothers loſſe of a member, let us remember that in Death we feele no more paine

paine in being ſundred from the uſe of all our members, than we ſhould in the loſſe of one. It is to bee confeſſed, that if the weight of our miſdeeds torture us when we are to leave the world, and that we have not ſet the houſhold of our ſoules and bodies in order, then the cauſe is otherwiſe, for hee is not to bee blamed who is willing to ſhun an ending miſery; for a miſery that hath none end; and this is not the feare of Death, but the feare of being for ever a dying, which tor-

ments the conſcience: otherwiſe Death in it ſelfe is peace, reſt, eaſe, joy, like the hope of good men, the comfort of wiſe men, the happineſſe of Noble-men.

The old Poets did fitly faine *Death* to be the childe of the Night, and Sleepe to bee the Siſter of *Death*; wiſely including, that as Night and Sleep wrap up all in ſtilneſſe, ſo ſhould *Death* more perfectly finiſh the courſe of evils, by burying them in a grave, never to ariſe.

And no doubt, but herein

herein *Death* and Night have much affinity, that as the Night is fearfull, becauſe darke; but ſweet, becauſe giving reſt: So is *Death* in his ſhadow (which is the night of opinion) before it comes, full of horrour, but in ſubſtance (which is the quickening to a better life) when it comes, full of joyes.

It may bee here objected, that to die for ſome ſuppoſed offence by an enforced Death, is ſcandalous, and therefore miſerable.

But it may be anſwe-

red, that such an objection betokens but the feare of frailtie. For if it bee examined, we must confesse that the houre of *Death*, even to them that most look for and desire it, is uncertaine, and they cannot be so provided at an instant, as others, that know the instant when they are to suffer.

Herein men destined to *death* for some offence, are (as it may seem) more happie in their end, than they are unhappy in their disorder of living, that hath brought them to that end.

Men,

Men, appointed to die, knowing the time certaine, have more reason, and no doubt doe accordingly fit themselves to forsake and cast off all those parts and thoughts that might make them mortall, than others who only dreame of a dying time, but not resolving that they draw neare to the time, are many times suddenly taken in the fulnesse of their filthinesse, and in the high tide of acting unlawfull pleasures or abuses: and here surely betweene the manner of dying, the last

is moſt fearfull, ſince the former, knowing the minute in which they are to depart from the world, doe by the ſtroke of Juſtice enjoy that benefit which wiſe and good men doe in mercy ſigh and hope for.

Death is a happie Haven, and men ſhipwrackt in the Sea of this earth cannot but covet it: it is a ſafe Inne, and men poaſting in the journeyes of wearineſſe, cannot but ſeeke it: It is a path to bleſſedneſſe, and ſuch as are good will finde it: It is a banquet of all goodneſſe,

neſſe, and ſuch as be bleſſed have found it.

Hee is unworthy to live that is not worthy enough to dye, and he is not unworthy to die that hath lived worthily. The woman that demanded of *Iupiter* that he would give to her two ſons the greateſt happineſſe that could be beſtowed from heaven on men, had the ſame night her ſons both dead, as if the greateſt humane felicitie were to be freed from being humane.

To conclude (for ſomething hath beene ſaid of

this before) hee which will wisely and nobly practise the observation of the *Golden Meane*, and shew the greatnesse of vertue in extremes, must keepe truce with his passions, and prepare his courage with this resolution, that Misery is no Misery; for that is only a Misery which is lasting, and thought so: and reputed. Misery is not lasting, because *death* out-weares it; is not thought so, because *death* will finish it: in the resolving on the one, Wisdome will prove a Noble

ble minde, in the other Nobleneſſe will patterne out a wiſe man: for moderation in extremes make perfect both.

After the diſcourſe of theſe former ſuppoſed miſeries (cõtracted within the nũber of ſix) might likewiſe be added certain other miſeries which both might and doe not ſeldome happen to great perſonages; as to be deprived of all hope of continuing their families, in ſeeing an end of their race and houſes in their owne perſons. But conſidering this, this is no

Other miſeries that ſometimes happen.

no miſery, unleſſe wee ſhould ſtrive againſt a power, which would prove madneſſe without remedy, and fooliſhneſſe without pity. So likewiſe the unevenneſſe of match amongſt great perſonages with partners, whoſe wantonneſſe is ſomtimes the cauſe that many Noble houſes run to decay. But to this, as it hath beene ſaid before, thoſe things concerne us not, which we our ſelves doe not, and the weakneſſe of frailty is to bee winked at, or being ſeene not to be noted by the courage of

of wiſedome. Other might be inferred which fooliſh men thinke miſeries, but indeed are not they may be rather called croſſes than miſeries, and ſuch a one as can temper himſelfe in the former, already ſpoken of, ſhall finde thoſe latter, or any ſuch like thoſe, but meere trifles, not worthy of repetition: neither are they to this worke any way eſteemed anſwerable to have reference.

In the view of what hath been ſaid, under the titles of a Wife and a Noble man, are comprehended

hended all men, of all degrees and fortunes, whose vertues doe make them wise; as their wisedome doth make them Noble. For wisedome consisteth not onely in gray heads, but in a steadie providence how to do; and Noblenesse consisteth not onely in an Honourable race, but in a prudent resolution what to doe.

To be wise, and to be Noble, are two distinct happinesses; as different and as much divided the one from the other (though some few times they

they meet in one particular) as *Goodneſſe* and *Greatneſſe*, as *Fortune* and *Vertue*, as a *King* and a *Tyrant*.

There are many *Noble*, which are ſtrangers to *Wiſedome*: but not any *Wiſe*, who is not allyed to *Nobleneſſe*. Mens mindes are ſo wholly now-a-dayes impoyſoned with the love of yeelding to their naturall infirmities, as they will not acknowledge *deſert*, to have equalitie and partage with *Authoritie*. A rich man purchaſing dignity, is undoubtedly reputed a

perfect

perfect man; for otherwise (sayes the common deceived opinion) it is impossible (without much merit) that hee could have attained to such an height of respect. And this is surely to bee lamented, that vanitie should (not seldome) rise to the titles of *Noble*; while *Wisdome* fals from the titles, wherein and whereby, it hath beene once ennobled.

For as every man is a little *Common-wealth* in himselfe, well ordered, if his actions and intents be ordered by a disposition

tion of doing and meaning well: ſo is every one where liberty of pleaſing his owne indiſcretion over-maſtereth him, a *Common-wealth* turned up-ſide downe, rude, and contemptible. None otherwiſe is it in a ſtate politick, grounded by *Noble* and *Wiſe* men, if the governours thereof be therefore indeed *Noble*, becauſe *Wiſe*; elſe it cannot be but the ruins of a government, the ſickneſſe and diſeaſe of a ſtate, the calamitie and bondage of a people: and ſurely the affinitie betweene

tweene a morall and a reall Common-wealth, cannot be unneceſſarily applyed, ſince as in the one, ſo in the other, there are often references of moſt likelineſſe: as by many eminent monuments of the prooſes of Wiſe men of former ages, hath and is ſufficiently warranted.

Now as a *wiſe man* will with much patience ſuffer the loſſe of hearing, comming by indiſpoſition of health; or of his ſight, or of any other weakneſſe incident to nature, by which he ſhall deſerve

deserve the commendation of a Noble *spirit*, by not resisting what he cannot remedy: So much more will a *wise man* patiently undergoe the oppression of any outward misery, which is much lesse than the losse, either of any sense or member, and yet shall herein likewise bee reputed truly *Noble*.

In a word, every action, and the mind of every one that hath a minde to act, is limited within the precincts of those two humane blessings, to wit, *Wisdome* and *Nobleness*.

neſſe. Wiſdom informes the minde, and Nobleneſſe commends the actions: inſomuch as every one who can act wiſely, and deliberate nobly, ſquaring his reſolution in reſolved ſteadineſſe to both fortunes, may of merit bee inrolled amongſt the memorable: and bee remembred by the deſertfull to bee truly wiſe, becauſe Noble: to be perfectly Noble, becauſe wiſe.

FINIS.